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On page 390 the author says of the accusative absolute: "But it is doubtful whether we have to do with an ellipsis because the usage is rather literary than colloquial." The author overlooks the main point entirely, namely that the omission of the tense auxiliary *haben* and *sein* is common in the literary language. All feeling for the ellipsis has disappeared, but the original syntactical relations often become clear upon a little reflection, as in the following sentence: "Dies vorausgeschickt [habend] lassen wir die Nachrichten aus den verschiedenen Revolutionszentren folgen" ("Hamburger Nachrichten," Oct. 30, 1905). This absolute accusative construction is today usually felt as an adverbial clause in which the accusative is the logical subject and the participle is the predicate. Instead of the predicate participle we now often find a predicate adverb, adjective, or prepositional phrase: So stand er da, die Füße auswärts, den Kopf empor, die Arme übereinander. Der Mann näherte sich ihm langsam, die Arme herunterhängend, die Augen starr. Most of the examples the author gives on page 389 under the head of "accusative of manner or attendant circumstance" belong here.

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HERDER AND KLOPSTOCK, A COMPARATIVE STUDY,
by Frederick Henry Adler, Ph.D. New York, G. E. Stechert
& Co., 1914, 231 pp.

It is a happy thought to bring together in one volume two men of letters whose lives ran parallel for so many years (both died in 1803), whose works introduced and formed a part of the classical literature of Germany that sprang into life in the second half of the eighteenth century, and who represented and in large measure created the literary atmosphere and spiritual content of the age in which they lived. Literary history is concerned largely with the study of various groups and schools, and it is a serious question whether many of the commonly accepted groupings ought not to be subjected to a reëxamination with a view to determining the propriety of many of the present inclusions and for the purpose of establishing connections and relationships which are at present often ignored or overlooked.

The relationship that existed between Klopstock and Herder, both personal and spiritual, is certainly closer than in the case of many poets and thinkers whose names have long been associated, and we are indebted to the author of the volume before us for the convincing proof of this proposition. That the name of Herder does not at once suggest the name of Klopstock is no doubt to be explained in part by the attractive power of the name of Goethe.

We think of Herder as the mentor and friend of the younger poet, and in emphasizing this relationship, for us perhaps more important or more interesting than the other, we fail to appreciate the strength of the bonds that united the central figure of the three with his older contemporary.

Dr. Adler begins his study very appropriately with a presentation of the "Personal Relations" and considers next the influence upon Herder,—or, as the modern psychologists would say, Herder's "reaction" to Klopstock's *Messias*, and concludes his First Part with a similar chapter upon "Herder and Klopstock's Lyrical Poetry." In the second part the author considers "The Conception of the Poet," "Religious Views" and "Patriotic Endeavors."

In these days of international storm and stress it is interesting to read that Herder, the great apostle of *Humanität*, rebuked his countrymen for slumbering while their nation was threatened on all sides: "Would they kneel before a foreign people? Do they no longer respect their forefathers or value their own heart, their language, everything? He who does not protect himself is not worthy of freedom. The Germans must not look to the court and church for protection; the duty of preserving the fatherland lies upon the people themselves." The third and last part of the volume includes "A Treatment of Klopstock's and Herder's Poetic Language," a "Conclusion" and a "Bibliography." The chapter on Klopstock's and Herder's poetic language, while perhaps of less interest to the general reader, contains in the opinion of the writer the most valuable, certainly the most specific contribution which the author has to offer. It has long been known in a general way that the German language was greatly enriched by the influx of words and phrases which were not so much coined as rather endowed with a hitherto unfelt depth of meaning by the German Pietists. But Dr. Adler has taken the pains to show with care and precision just what terms are involved in this innovation. This he does by a detailed comparison of Herder's and Klopstock's poetic language with that of Zinzendorf, Gryphius and other representative Pietists, and by an ingenious use of the anti-Klopstockian literature promulgated by the rationalists of the school of Gottsched.

It is perhaps ungracious to criticize a book for what it fails to give, or perhaps purposely omits. But we cannot refrain from suggesting to the author the desirability of supplementing his presentation of the points of agreement between Klopstock and Herder with a study of those features in which they are contrasted, or where at least there is a divergence between them. Certainly Herder was incapable of the sustained poetic effort that is evidenced in the *Messias* and in the best of Klopstock's odes. But neither can we imagine Klopstock the author of that sympathetic, suggestive and often brilliant survey of man in the midst of and as a

product of nature that is found in Herder's *Ideen zur Philosophie der Geschichte der Menschheit*.

In his conclusion Dr. Adler expresses the modest hope that his book may be "the humble means of arousing an interest in the life and work of these two masters, and thus introduce, if but a very few readers to that great world of ideas comprehended by both Klopstock and Herder." After all this is the main achievement of the literary critic and historian, and unless this aim is attained his work is of doubtful value. Read your Klopstock, and read your Herder! They are not antiquated nor have they been "überwunden," least of all by those to whom their works are sealed volumes. If Klopstock's *Frühlingsfeier*, *Die frühen Gräber*, *Das Rosenband* and many more of the *Oden und Geistliche Lieder* are not poetry of the purest water where shall we turn to find such? And he who can rise from the reading of Herder's *Ideen*, the *Schulreden*, or the *Stimmen der Völker* without feeling that he has been face to face with a vital and noble spirit *dem ist*,—to use a phrase that has already done service elsewhere, *dem ist so wie so nicht zu helfen*.

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Oscar James Campbell, Jr.: *THE COMEDIES OF HOLBERG HARVARD STUDIES IN COMPARATIVE LITERATURE*, vol. III, Cambridge, 1914, 363 pp.

COMEDIES BY HOLBERG, JEPPE OF THE HILL, THE POLITICAL TINKER, ERASMUS MONTANUS. Translated from the Danish by Oscar James Campbell, Jr., Ph.D. and Frederic Schenck, B.Lit., Oxon. with an Introduction by O. J. Campbell, Jr. New York, The American-Scandinavian Foundation, 1914, 178 pp.

Holberg is so distinctively Danish and the term by which he is so often referred to in the country which became his real home, Father Holberg, connects him so intimately with the beginnings of modern Danish literature that one is inclined at first to resent the statement in the opening paragraph of Dr. Campbell's Introduction, that "the works of few men afford such ample material for an instructive study in comparative literature." The full justification of the remark is to be found in the pages of the book under review, for in his ability to absorb intellectual nourishment from abroad and to apply this to the production of the most thoroughly Danish plays ever written lies Holberg's chief claim to greatness. As a cosmopolite he was able to meet the requirements of the definition, as one who knew even his own country.